TOWN & COUNTRY CHURCH

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- On the occasion of the 25th anniversary of the Extension Department of St. Francis Xavier University, Jerry Voorhis, Executive Director of The Cooperative League of the U.S.A., delivered an address on Cooperatives—See Pages 5-6.
- A prize essay on Point Four is presented on Page 7. Jon Alvah Peterson, winner of the prize of $400 is a member of the First Congregational Church of Columbus, Ohio, and is now a freshman at Swarthmore College, Pa.
- During World War I Dr. Charles L. Goodell was on the staff of the Federal Council of Churches and did a good deal of radio broadcasting. Many of his radio offerings were published in book form. The sermon, "The Seed and the Soil"—see Page 9—was published in the book, *Soul Reveries.*
- Thomas Alfred Tripp (see Board of Editors) defines "Community" on Page 10.
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No. 91

October, 1953

The Maine Council of Churches Keeps a Rural Field Worker Busy*

• The Maine Council of Churches had employed a part-time field worker for several years to assist its Executive Secretary in counseling with church groups. But at the annual meeting of the Council in January 1950 a representative committee recommended "the employment of a field worker whose primary function it will be to extend the ministry of the Council to rural areas."

The Executive Committee acted on this recommendation in April 1950, and voted that a committee be appointed to secure a religious education worker for the Council. It is interesting to note that in the motion, the word "rural" does not appear, but it was understood that the work would be in rural areas.

The committee appointed to secure the religious education worker included a Methodist District Superintendent, a Congregational state secretary, a city pastor, and the chairman of the Council's Committee on Rural Life, who served as Chairman.

Financial Arrangements

As to the financing of the new work, the Council's current income at that time would not cover all of the increased budget but there was a reserve fund to insure the continuation of the project in case of an immediate deficit. Solicitation of special gifts for this work was not encouraged, as it was felt that financial support of the Council should be for the total program, not a single phase of it. Increased giving has enabled the Council to support the field worker from current income, without drawing upon the reserve fund, however.

Three applicants were interviewed, all experienced women in the religious educational field. From these the committee selected Mrs. Carl M. Kingsbury, to begin her work September 1950.

The Rural Field Worker

Mrs. Kingsbury was born in Maine, was a certified public school teacher, and had been teaching in released time religious education classes. Her husband had left poultry farming and was studying for the ministry at Bangor Theological Seminary, at the same time serving a student parish at Carthage—in Franklin County.

Since Franklin County is largely rural and the pastors and churches in the area had already shown considerable concern for its neglected sections, Mrs. Kingsbury's assignment for the first year was to Franklin County, with adjoining sections of Oxford and Adroscoggin Counties (called the Tri-County Area), the length and breadth of which is roughly sixty miles.

Tri-County Area

Mrs. Kingsbury's first task was to get acquainted with the pastors and lay people in the area, see church buildings, and set up training programs for church school workers. The first leadership training school was an outstanding success, and others followed.

New Sunday schools were started, a school bus was secured to bring

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* Reported by the Rev. Douglas Harwood, former chairman of the Committee on Rural Life, Maine Council of Churches, and Mrs. Carl M. Kingsbury, Rural Field Worker, Maine Council of Churches.

children to church schools, advice was given on youth work, calls were made on isolated families—and so the work grew. Then came counseling on family adjustments and consultations with lay people and denominational officials, which led to the reopening of churches and provision of a full-time ministry. Church institutes of various types followed, with a family camp in the summer.

Down East

At the end of the first year, Mr. Kingsbury was called to a church in Dennysville, in Washington County. This "down east" coastal county had been seriously considered as a field for the Council's rural ministry when the assignment of Mrs. Kingsbury was made. We had by no means finished the work we wished to do in the Tri-County Area but the churches there had demonstrated what could be done by cooperation. This was a Maine Council of Churches' project and we wanted to share it with other areas. We were also anxious to see whether we would have equal success in a different county.

Mrs. Kingsbury moved to Washington County in November, 1951. Because the chairman of the Council's Rural Life Committee could no longer give close personal supervision to her work, as he had in the Tri-County venture, the rest of the story must be told by Mrs. Kingsbury herself:

Washington County

The work carried on in Washington County has been similar to that done in the Tri-County area. At all times, here as there, I have found the people cooperative, responsive and gracious in their response to what we have done together.

Several retreats for ministers and lay workers have been held. So enthusiastically have these been received that others are planned for the near future.

Because there is great need for wholesome recreation, considerable time is spent planning programs that will be of interest to high school youth: youth rallies, parties, sports programs, and, most important of all, programs of religious education that will give them a firmer foundation for Christian life.

Considerable time is spent with church school workers, planning for more effective work. Spring brings many conferences on vacation school work and, during the summer, some help is given while such schools are in session.

The leadership education schools have been most successful. One was not only interdenominational but international. Held partly in Calais, Maine, and partly in St. Stephen, New Brunswick, with joint leadership from both sides of the border, the school enrolled over 160 leaders.

Family-night programs have been in great demand. This has made us all happy, because I feel strongly that we should have more activities in our churches that include the whole family and fewer that segregate the people according to age. As a result of such programs, many parents have renewed or developed for the first time an interest in the church. This is having a definite impact upon community life.

Isolated Communities

It would take me not only hours but weeks to tell of the variety of work done. I have traveled more than 12,000 miles this year, chiefly in Washington County, talking to church leaders, working in church schools, supplying for pastors on Sunday when it was necessary to do so, calling on countless families, doing many unusual tasks.

If anyone were to ask me what I enjoy most, I would say that it is visiting in the homes of the most isolated families. Here I find people who are wholesome, good-hearted and clean-living. In many of these homes I have left reading material, clothing or some other article, because the people are in real need. I wish you could travel with me and see the happiness that this brings.

Many of the families in isolated sections like to have someone just step in and say "hello." Often there are family problems they like to talk over with someone, and they have no pastor upon whom to call. Many a day's schedule has been entirely rearranged because a call came from a family in desperate need. Having answered the call I put them in touch with a minister and, great as is the load these rural pastors carry, they never fail to give their help when it is needed. Together, we are working in Washington County so that all its people may experience the feeling that the Church is concerned for them.

Factors for Success

Has the work done in rural areas by the Maine Council of Churches succeeded? We believe it has. We are determined to continue it.

What are the factors which have contributed to its success? The insight of the leaders of the Maine Council of Churches; the concern of rural pastors; the right person for the new venture; the effective job analysis which selected a definite area of work and left the rural field worker free to use her capacities as she saw fit.

Community Project in Maine*

• New Sharon is a small Maine farming village of some 750 people, lying thirty-five miles from Augusta. The people are independent, thrifty and sturdy. Their spirit is reflective of the hard winters and of the pioneer tradition of their early forebears.

Destruction

In 1949 the school building in New Sharon burned to the ground. This was the third time in thirty-three years that New Sharon's school facilities were reduced to embers. But the next day New Sharonites had one consuming, total community desire—to build a new school, a combination grade and high school.

New Sharonites could have had an easier time had they concentrated their efforts solely on a grade school. But they have always encouraged maximum schooling. These people have always agreed that education is a fine thing.

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* From one of "The People Act" series of radio broadcasts over the National Network CBS, 1952, promoted by The People Act Center, State College, Pa.

When a count of stock was taken the people learned that insurance had not been increased to keep pace with advancing values—policies called for $15,000. The town could borrow a mere $10,000. The State Department of Education was consulted at an open meeting. The State representatives told the people of New Sharon that a minimum of $60,000 was needed for an adequate school building—one that would meet the requirements of New Sharon and the state. The question of an area school was explored and proved unworkable.

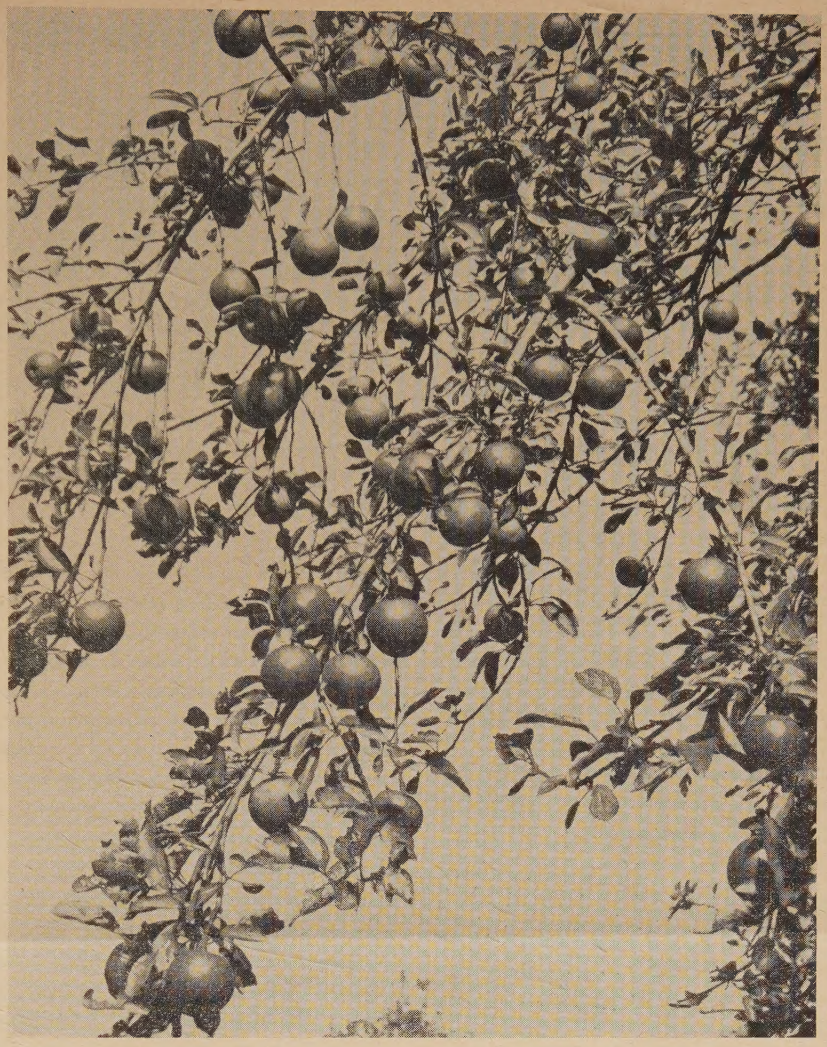
"The People Act"

Just who sparked the New Sharon program is a moot point. The high school alumni, teachers, scholars, school board, Board of Selectmen, farmers—almost everyone attended an emergency town meeting several days after the fire. The Selectmen stated the case. Someone offered a hundred dollars toward the building fund. In a short time $7,000 was pledged. People who could not donate cash were pledging days of work. A New Sharon High School Building Association was formed and work was assigned. The Grange cleared the debris. The land was ready and volunteers and professionals set to laying the foundation for the new school.

Finding money became a community obsession. A typical resident said: "If you should come to New Sharon and should say to somebody —just anybody—'I'll give a dollar to the high school if you'll stand on your head,' that respectable citizen would be upside down before you could get your wallet out."

Money-Raising

Citizens formed committees—they sold food at fairs, they ran their own fair, they donated articles at auctions, a neighboring fire department staged a benefit dance. Another Maine town, about fifty miles away, about to be obliterated in favor of a water power reservoir, sent their library and laboratory equipment to New Sharon. The building committee secured discounts on supplies and materials. Local dealers sold at cost.



Eva Luoma Photo

New Sharon truck owners sent to the railroad and unloaded supplies directly from freight cars.

Temporarily, classes met in the Grange hall, the Masonic hall and church vestries. After school the children scavenged scrap lumber, cut out tiny blocks, painted them cement grey in imitation of the new school bricks, attached tags to them, tagged them at twenty-five cents per block and sold $300 worth to New Sharonites and neighbors.

Many varied and ingenious methods have been utilized. Everyone in the town, as well as people in neighboring areas, have been enthusiastic. Almost everyone has been actively cooperative.

The Opening

In February of 1950, eight months later, the new Sharon school opened. The one story fire-proof building measures 196 feet by 64. It contains four grade rooms, four high-school classrooms, a lunch-room, gymnasium and a laboratory. It serves about two hundred pupils.

Cliff Bailey, President of the New Sharon High School Building Association said: ". . . we're old-fashioned and like to keep what independence we've got. When you fiddle around with the State and the Government, you don't always come out ahead. This way it's our headache and our hoorah. A man can do about what he sets his mind to, and it's like that with a town. We'll have a school of our own and it'll be our school and we'll think the more of it on that account. A town gets back what it puts in. . . ."

Publicity for the Rural Church

DONALD H. JAMES

• Successful publicity for the rural church is a development still in its pioneer stages and, while it may provide many a happy hour for the hobbyist or research student, one must confess that the average rural pastor sometimes regards the weekly bulletin as a headache and the monthly parish paper as a nightmare.

It is most encouraging, however, to discover that a few rural pastors have been experimenting with publicity for years, and in many of the cases they seem to be working toward a standard pattern of answering certain needs by methods which the rural church can afford and provide in spite of its frequent small-scale operations. And it is the author's sincere hope that the suggestions he gives be as far removed as possible from that which tends toward the headache or nightmare.

Church Notes

Members of my own rural parish happen to subscribe to various of the four newspapers serving us with "local items," and at the moment a fifth newspaper in our midst is under consideration. We have found it helpful to duplicate sharp, clear copies of our church notes each week, by ditto or 3c worth of mimeograph stencil, and find that regardless of how much or little we may value these "notes," editors are happy to feature news stories for the pastors who are faithful in their courteous contribution of brief, well-typed weekly announcements, when submitted as early as requested, and double-spaced, of course, to permit proof-reading correction.

Weekly Bulletin

The use of a Sunday bulletin for the order of service and for current announcements not only adds dignity to any rural church, if the bulletin is attractive, but it gives silent emphasis to special announcements, making it possible for the worship service itself to gain spiritual momentum without time out for "commercials." Beyond this function, however, and the definiteness of an announcement in black and white which the worshipper takes home, we do not attach too much value to our Sunday bulletin, and we have never been disappointed. For the rural church that mails its weekly bulletin to all parishioners, however, another function is served which we commonly associate with the purpose of a parish paper.

Equipment

In order to produce a weekly bulletin, and especially a paper, access to good equipment becomes imperative. Sometimes local printers will give low rates on a weekly bulletin, for $150 per year or less for the inside pages, but usually it becomes a good-will service at such low rates. Did I say low? Of course, printing is very expensive, photo-offset somewhat less, mimeographing very economical, and the ditto or spirit duplicator the very cheapest from the standpoint of quality or cost. The mimeograph has become the standard equipment for the rural parish, and dealers all over the nation are very courteous in giving demonstrations, instruction, and helpful suggestions. I could never learn a lot about the stencil duplicator or mimeograph out of books, but with the help received from competent dealers, I can say that mimeographing has become very easy and a pleasure.

Parish Paper

If one has a happy time duplicating a weekly bulletin, taking whatever time needed to collect the material, not over an hour to type a neat stencil, and not over 30 minutes to leisurely run off the copies and everything involved, one may think of a parish paper. It has advantage over the folder bulletin, in that space is unlimited, permitting large lettering or traced drawings for easy reading, variety or emphasis. A parish paper has various advantages, to me at least, over the form letter one is always wanting to write. People love personal letters, and may tolerate a carbon copy of something shared with a small circle of friends, but it is really difficult to produce the kind of form letter they will read, let alone appreciate!

A parish paper, by contrast, is easily written because it makes no pretense. It may be a simple half page announcement, or a "thank you," or it may be several pages of well-spaced announcements and reports of church groups and programs. It can include a letter addressed to "Member and Friends of the Church," and it can include just about any announcement or statement one desires to make. It needs no envelope, just some folding and possibly a staple or a stamp to hold it together. And if one has the new permit ($20 for the first year, $10 each successive year thereafter), he can mimeograph the permit on the paper, under the guidance of his postmaster, and can pay for the entire mailing at once without touching a stamp, provided one mails at least 200 pieces of identical material at a time, with a cost assessed to 1¢ per copy for up to five or six sheets of 20 lb. paper, and a slight charge for fractional overweight.

Postcard Notices

One expression frequently heard in our rural parish is "be sure to card them," in regard to publicizing meetings. We tried to drop the practice with the advent of 2c postcards but could not do so except when our parish paper carried the announcement for the week. People seem to like direct mail announcements concerning their meetings, so in order to save postage, we have developed a simple "Church Newscard" to contain sharp but friendly reminders of the most necessary meetings, each announcement on the card clearly labelled as to group responsible, and if 200 or more cards can be used effectively, we mimeograph the permit, interleaving slipsheets of course on card stock, to reduce the cost to 1c per card prepaid postage.

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Cooperation — The Key to Survival*

JERRY VOORHIS

• Thousands of years ago, in an obscure part of the great Roman Empire, the greatest of all turning points in human history took place. For there a simple carpenter and itinerant teacher, who was, though few knew it then, the Son of God and Lord of human destiny, put into a simple all-compelling sentence this life principle:

He said, "Thou shalt love thy neighbor as thyself." And the light and inspiration of his life were enough to shake the rottenness of Rome to its foundation, to transform the whole pattern of life of the world of that day, and to give the hope of salvation to all who would confess and follow him then or now.

Totalitarian Government

In the years since then great events have taken place. In our generation a new kind of social invention has appeared. For want of a better term we shall call it total bigness. It has produced the world-wide or at least nation-wide mammoth corporation dominating whole fields of economic production and distribution and causing dependence on itself of whole nations.

It has produced the total government, the totalitarian state dominating all phases of the lives of people. And just as totalitarian government has been the inevitable result of totalitarian economics, so total war came upon mankind as the inevitable consequence of totalitarian government.

Progress

On the other hand there are good things that have happened. In many countries education is possible for all the children of all the people. Hours of labor have been shortened. The drudgery of housework has been eased. Even farm labor is less arduous if the farmer can afford, perhaps with his neighbors, modern machinery.

In the past brief quarter century we have built in North America and elsewhere a truly noble structure of economic institutions based on mutual aid.

We have made some real progress toward mutual understanding and respect between peoples of different racial backgrounds. Among more and more people, including some in very powerful business positions, there is a new sense of responsibility beginning to grow.

And while some of it may not be of the most profound kind there is taking place a revival of religious faith and a renewed earnestness of religious searching.

Protection

Then there is evidence from modern science—from people like Stuart Chase, and Ashley Montagu, and Sorokin and M. M. Coady. These men, who are writing a new and far more truly scientific social science than anything the past has given us, tell us that "man was born for cooperation, not for competition and conflict." They tell us the basic need of men and women is to have a sense of belonging, a feeling that they have a place in a group.

Freedom

Only where genuine freedom exists can the creative capacities of individuals express themselves in the development of a deep rich culture. And genuine freedom exists only where it is an active freedom permeating every aspect of life.

The hardest aspect of life in which to make such a freedom real today is the economic aspect. For all other concentrations of power and hence all other kinds of serfdom for the little people have their source in economic power.

Cooperation

Thus it can be said that the most important single kind of institution

* From a speech at the 25th anniversary of the Extension Department of St. Francis Xavier University, Antigonish, Nova Scotia.

in the economic life of man today is the institution of widely spread ownership, where ownership carries with it effective control and decision making, and where power is deconcentrated back into the hands of many of the little people. This is nothing more nor less than the definition of a credit union or a cooperative.

If in all the nations of the world there were enough cooperatives, credit unions and other truly mutual enterprises there would no longer be the injustice of artificial scarcity, there would no longer be hopelessness in the people's hearts. For there would stand quite clearly before them a simple method and tool whereby they could decide to a degree at least what their future and their children's future would be like.

Basically a cooperative is simply the organization of a common human need. The broader and more basic the need, the larger the potential membership and ownership of the cooperative.

Thus it is that the one effective solution to the problem of monopolistic barriers against abundance is the honest competition of the people's own business—their cooperatives.

Consumer Cooperatives

Because, then, lots of families have need of thrift and saving and because lots of families have need of a service of credit in time of family crisis, more than 16,000 credit unions dot the North American continent. And by borrowing from themselves and their neighbors and paying interest to themselves and their neighbors the people have accumulated more than $1,750,000,000 of financial assets in their own names.

Because lots of farmers have need for fertilizer and feed and machinery and petroleum products and other production supplies and tools, these farmers together have built a structure of farm supply cooperatives that provides about twenty per cent of these items to North American agriculture.

If groups of families who need housing will organize their need cooperatively they can have good housing at prices they can afford.

As consumers understand the importance of organizing their buying power so they can have something to say about the quality, price and abundance of supply of their family needs, as they see how broad organization of this consumer buying power has prevented private monopoly, dependence on government, and communism—all three—in many countries, there can arise a broad pattern of consumer cooperatives to offer membership, ownership, and responsible decision-making to any family in the land that cherishes these basic experiences of a truly democratic people.

Mutual Aid

But the main point is that all this development and much more has become possible for one central reason. That reason is that groups of people have learned the central Christian lesson and put it into practical, workable form. That lesson of course is a sharing of life through mutual aid one to the other.

And so we know the way.

"As a man thinketh so is he." And as the people of an age think so will their destiny be. If we can learn to think in terms of mutual aid and cooperation in our communities and villages and countrysides and cities and if we can give away this thinking to the distressed, impoverished people of other parts of the earth then perhaps we can learn the way to build a firm structure of peace in the earth.

Upon the foundation of good institutions among the little people in all the free nations can be built a democratic life that nothing can destroy. It will stand as a beacon to the enslaved peoples behind the iron curtain or any other curtain. And it will teach the basic lessons we need to know if we are to build world political institutions capable of dealing with the imminent perils which we have brought upon ourselves and our world.

If it be God's will that man survive—and we must believe it is—then our task is to find the way in which he would have us assure survival. And the testimony of history, science, economics, religions, and the nature of man tells us that way is mutual aid.

We need not see the far horizon clearly. We have work to do. Work which will be difficult and at times deeply disappointing. But work which we know is right. Let us to the task, trusting the ultimate issue to him who gives us insight sufficient for the day and the next tomorrows.

Cornell Studies Shifts in Villages

• The small communities of New York are in a process of transition, it was agreed at several meetings at the Cornell Farm and Home Week, held last spring.

The preliminary reports on a large-scale research project now being undertaken by the Department of Child Development and Family Relationships of the Cornell College of Home Economics were announced at one of the sessions.

The project researchers have undertaken the study of an actual town, designated in the study as Springdale. Springdale is a community of 3,000, a village center in a rural area. Typical of many such towns, this one at the moment has half the population it had thirty years ago, owing to the decline in farming over the last sixty years. However, the population trend is now reversing itself, with people from cities going to live there because of the super highways and easy access to urban areas.

Among the changes noted in the last few years is the loss of the village school, which has been consolidated with others into one huge central school. The neighborhood store is a dying institution, since where people shop depends on where they work. About seventy per cent of the inhabitants do their shopping at a large "center" once a week.

In the large newcomer group, the longer the person stays in the community the more he shifts his interests and loyalties from the city to the village, with the result that in twenty years he belongs to the community as much as the native-born.

"Farmers of the Future"

• The Columbia University Seminar on Rural Life, which has met weekly for eight years, has recently published a symposium entitled: *Farmers of the Future, Prospects and Policies for Establishing a New Generation on the Land.* (Bureau of Publications, Teachers College, Columbia University, New York. $1.00.)

There are nine papers which include data on technical, population and social changes. Numerous recommendations are presented for transfer of farm property from one generation to another. There is also a section on farm cooperatives, and a paper containing suggestions with respect to policies in "education for the farmer of the future."

Catholics on Rural Problems

• The National Catholic Rural Life Conference (3801 Grand Avenue, Des Moines 12, Iowa) has published the report of a conference held in Pennsylvania for the purpose of reviewing the content of the earlier published *Manifesto on Rural Life.* The conclusions of the conference are found in a pamphlet, *The Land: God's Gift to Man* (25 cents a copy).

Another pamphlet recently published by the National Catholic Rural Life Conference contains *Conclusions de Manizales* (English text), the report of the first Latin American Catholic Congress on Rural Life Problems held in Manizales, Colombia (25 cents a copy). The recommendations are published in seventeen sections.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational board or from the Department of Publication and Distribution, National Council of Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N. Y., at the following rates: Single Copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies.

Point Four — Symbol of Hope

By JON ALVAH PETERSON, 17 years
Columbus, Ohio

A nation-wide Point IV essay contest, which was open to all U.S. high school and college students, was sponsored by the National Council of Churches' Department of International Justice and Goodwill and by the United Christian Youth Movement, youth arm of the Council.

The four top prize winners received their awards, totalling $1,200, from Mutual Security Director Harold Stassen in Washington, D.C. The presentation was made on the NBC network television program, "Youth Wants to Know," on Sunday afternoon, July 12, 1953. The awards were made possible through the Zelah Van Loan Fund for World Friendship.

One of the prize-winning essays is published below:

• For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of the ignorant, diseased, and poverty-stricken people of the world. At the same time the United States has achieved such a position of power and influence that the mantle of world leadership has fallen upon its shoulders. With this leadership goes great responsibility. In seeking ways to fulfill that responsibility the United States has embarked upon a technical assistance program which has been described as "the most important single idea of our generation, the counter-revolutionary movement with which world communism could not cope." It is known as the Point Four Program.

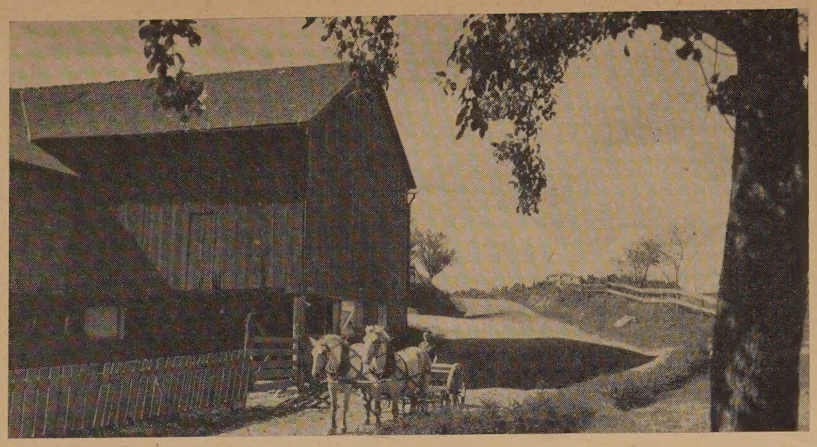
Two thirds of the world's population live in the underdeveloped areas of the world. Point Four presents them with "a chance to earn freedom from perpetual hunger, from disease, and from ignorance." Point Four seeks to help people help themselves. By helping these people build a better existence—in Asia, Africa or Latin America—the United States hopes to enlist their support in a free way of life. Allegiance to our ideals of democracy cannot be bought; it must be won by appealing to the inborn desire of men everywhere to live decent and happy lives. The nations of the world are realizing that harmony cannot exist so long as the disbalance of poverty and wealth, disease and health, and ignorance and knowledge is so great. Technical assistance represents a positive approach to meet this situation.

Basically Point Four is an economic development program. There are compelling reasons why the United States should engage in such endeavor. Politically the maintenance of peace rests upon the prevention of Communist expansion in the less-developed areas. Economically these areas are vital to the United States. Fifty-eight percent of all our imports come from these areas as well as seventy-three percent of our strategic raw materials. These areas are our greatest potential markets.

Morally the reasons are even stronger. By signing the United Nations Charter the United States is bound to act separately and jointly "to promote higher standards of living, full employment, and conditions of economic and social progress and development." Dedicated politically to the democratic concept of government and ethically to the Hebrew-Christian idea of the value of man, our country has a further moral responsibility to show that it does believe in the supreme importance of every individual human being.

The underlying principle of Point Four aims for increased productivity by attacking a broad range of problems such as health, welfare, sanitation, nutrition, education, soil conservation, plant and animal care, water control, irrigation, reclamation, and power development. The bulk of the work is concentrated in the fields of agriculture, health and education.

The costs of Point Four are trifling compared to the costs of the defense program. Billions are being



U.S.D.A. Photograph by Knell

spent for defense in the hope of promoting peace. The Point Four idea seeks to promote peace through different channels. In 1952 Point Four was voted $202,000,000 and has asked for $656,000,000 for 1953, compared with over $5,000,000,000 asked for foreign military aid.

Many people believe that more of the U.S. technical assistance program should be carried on through the United Nations. Through further cooperation the skills best suited for a given project would be more fully utilized and apprehension of American domination would be lessened. There should also be cooperation with philanthropic foundations and mission programs.

The great possibilities of technical assistance program can be best seen through the Point Four pilot projects. In Nicaragua, for example, technical advice on insecticides boosted cotton production from 18,000 to 40,000 bales in one growing season.

Successful pilot projects laid the foundation for the largest and most comprehensive of all Point Four programs—the India five-year plan. This plan has a three-fold program, community development, malaria control, and irrigation. The ultimate goal of this plan is to enable India to produce all of her own food and cotton and to become increasingly self-sufficient. In conception the plan is Indian and the Indian states and central government have dedicated themselves to raising fully two-thirds of its total cost of more than four billion dollars. Substantial help is coming from the United States.

The success of Point Four will depend upon planning wisely, using it to help the many rather than the few, and being sensitive to the criticism that it is simply a part of the defense effort. Point Four should not be put "in uniform." Our wealth and power will be resented if they are used to further only our own ends. The technicians must get at the "rice roots" of the less-developed countries by working directly with the people, sharing the toil, responsibility, honor, and where necessary, the cost. Every project must be economical and simple so the people can maintain it, and "so that every man, woman and child knows the how and why of it, knows his or her individual role in mankind's struggle toward freedom and peace."

The United States finds itself at a time in history when a great choice lies before it. It could turn its back upon the peoples of the less-developed areas and be content "to encircle Communism with a ring of steel." A far better way would be to strengthen the economy of the free world "and build back fires of hope in the exploited areas where hunger and despair make tinder for the Russian torch." Thus through the Point Four Program, the United States has an unparalleled opportunity to use its position of power and leadership to offer a measure of hope to all mankind.

Rural Health

• The National Lutheran Council's Division of American Missions has published a report of a two-day Rural Health Workshop, which was held by the Division in Dubuque, Iowa, June 1952.

The 58-page report includes the conference findings, addresses, a list of resources, and attractive illustrations. Statements printed in their entirety are those on "Rural Health Needs," by Aubrey D. Gates, American Medical Association, Little Rock, Ark.; "Rural Health Resources," by Helen L. Becker, College of Agriculture, Lincoln, Neb.; "The Responsibility of the Church Toward Community Health," by M. J. Heinecken, Lutheran Theological Seminary, Philadelphia, Pa.; "Bringing Health to Rural America," by Charlotte B. Rickman, Medical Society of North Carolina, Raleigh, N. C.; and "Bat Cave and Its Doctor," by Dr. George F. Bond, Bat Cave, N. C.

The report bears the title, "The Rural Congregation and Community Health." It may be procured from the Division of American Missions, National Lutheran Council, 327 South LaSalle Street, Chicago 4, Ill., for 50 cents per copy.

Boy Scout Jamboree

• Nearly 50,000 scouts and delegates attended the third National Boy Scout Jamboree, which was held in Southern California, July, 1953.

Preceding the annual meeting of the Boy Scouts of America in Los Angeles on July 16th, the Foundation for American Agriculture was host at a breakfast of sixty major national rural youth leaders. The leaders of the Boy Scouts are concerned about the fact that they have not accomplished more in rural communities, and are working toward that goal.

Don F. Pielstick, the Executive Director of the National Council's Department of Town and Country Church, attended the Jamboree as one of the guests of the Sears Roebuck Foundation.

The Seed and the Soil*

CHARLES L. GOODELL

"And he said, who hath ears to hear, let him hear." These words were spoken from the prow of a fishing boat. They are a part of Jesus' first parable. There is the breath of ploughed ground in them, the aroma and vision of springtime, the strength and vigor of God's out-of-doors.

The preacher was an out-of-doors man. He loved the open air and the sweet fields and the shingly beach of Galilee. He spent his time along the shore, in the mountains and roaming in the fields. He changed the figures of speech of the world and made it necessary for every lover of the good to be a lover of nature. No man can fully understand his message nor write a good commentary upon it who has not taken first lessons as a farmer, a shepherd, a vine-dresser or an artisan.

Mountainside and Seashore

Both the Old Testament and the New were lived, and written for the most part, out-of-doors. The men who made the history of the Old Testament were nurtured in the open.

The book that opens with God at work in nature, ends with the last of the Apostles singing of Paradise by the rolling sea. Go out of doors all you can, but go as the men of the Bible went, to look through nature up to nature's God.

Kingdom of Heaven

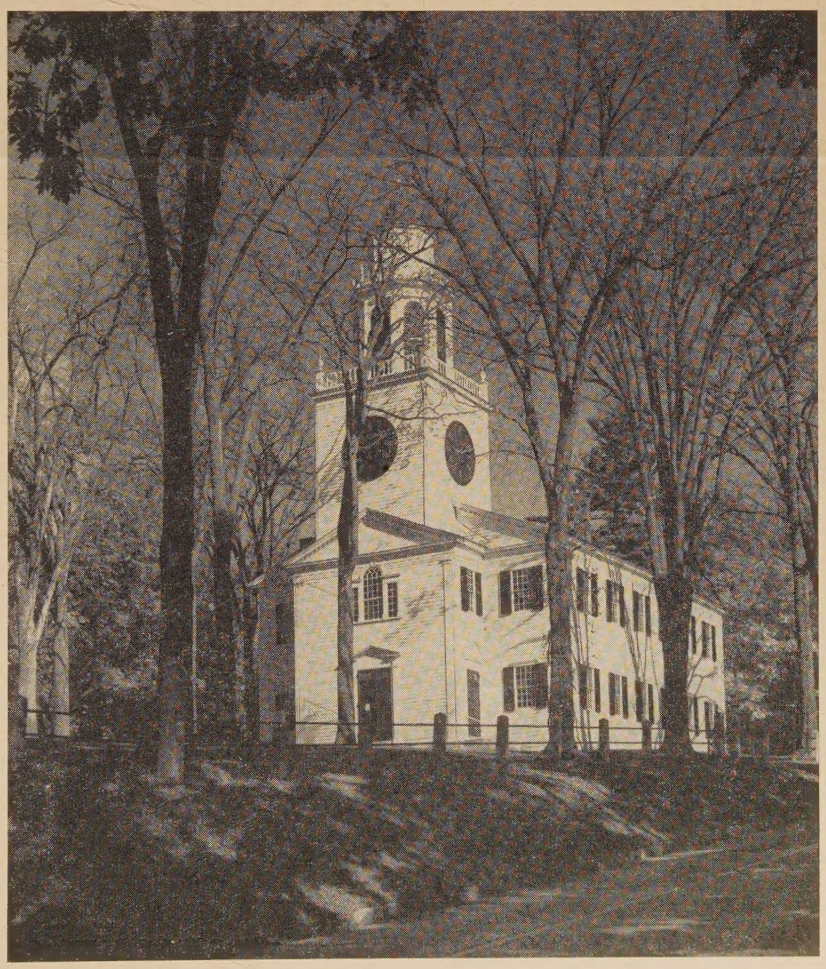
The greatest teacher of the ages opens his mouth upon the greatest theme. He speaks of the Kingdom of Heaven and shows it is not a structure to be reared; it is not a thesis to be defended; it is a life to be developed.

"A sower went forth to sow." What a stupendous fact is in that figure! The seed! the seed! Something with life in it, something that will give an account of itself and bring forth harvest after its kind. Don't forget father, mother, teacher, it is seed which you have in your hand! "A sower went forth to sow." What is so regal as to feel that the arbitrament of the harvests which are to feed the world are lying in one's hands?

The seed of which the master spoke is to be put into the soul. It was not there by nature. It is the product of life alone and life of the same kind. Here is the fundamental distinction. There must be life before there can be growth. The difference between culture and Christianity is to be found in this. Culture aims to make the most of what a man is by nature. Christianity aims to endow him with possibilities that are his not by nature but by grace, and so to make him a different thing from what he was by nature, and a better. The fruits of the spirit are not ours by nature, no matter how great our culture.

The Truth

Jesus is the sower sowing the seed which will ripen into glorious harvests. But you will notice that the matter before us is not so much about the truth which he offers as the way that truth should be received. No truth amounts to anything unless it be lightly received. Before a scholar can study science, or language, or mathematics, he must learn how to study. Before one can profit by the teaching of Christ, he must learn how to receive and to act upon that teaching. This is fundamental. Spiritual truths are spiritu-



Historic Congregational Church, Lenox, Mass.

Photo by A. Devaney, N. Y.

* From *Soul Reveries,* published by Fleming H. Revell, 1930.

ally discerned. They will have little influence on a deaf ear, therefore the supreme importance of Christ's warning, "Take heed how ye hear."

What is it in your case?

Jesus has named for us several classes of hearers of the truth thus proclaimed and we cannot do better than to examine them, in order to see to which class we belong, that we may give better heed how we hear.

There are some who hear sermons as they would hear an essay and criticise it on that basis. That class of hearers Christ calls "wayside hearers," and likens the truth which they consider to seed scattered in a path. The truth does not find a real lodgment at all.

The second class goes one step further than the first. It gives the seed a lodgment, but a shallow one. The seed falls on stony ground. That is, not on ground where stones are mingled with it, for there might be plenty of life and the possibility of a great harvest, but where the soil lies as a thin covering over a rock. There is no room for a deep root, so there will be no chance for a lofty growth. How many there are who only allow Christianity to affect the surface of things!

The third class is the kind that have good possibilities—soil rich and deep and mellow, but they have too many crops. What would nourish one crop successfully will make only a failure of two or three.

What is it in your case and mine? Will we use so much of our energy for the things that are of no account that we shall have no sturdy development for the things which are pure and lovely and of good report and which only can enrich the soul.

The fourth class is the kind that gladdens any true preacher's heart and is the hope of the Church and the world. Some will hear and shortly forget; some will hear a little for a little while, and some will become unfruitful to God because of their fruitfulness unto the world; but there will be others, thank God, who will produce an hundredfold harvest.

The master of all good workmen will give us our task. Hear what Kipling says of the work and how to do it:

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each, in his separate star,
Shall draw the thing as he sees it for the God of Things as they are."

It stirs his stolid soul, it quickens his leaden feet, or, as the parable has it, it produces results to the measure of the capacity of the soil, "some thirty, some sixty, and some an hundredfold." "He that hath ears to hear, let him hear!"

Connecticut Editor Honored

• For fifty-eight years Allen W. Jones, now eighty-seven, has been editor and reporter of *The Clinton Recorder,* a weekly newspaper, published in Clinton, Conn.

In the belief that this is a long time for a man to be in the newspaper business, and on one newspaper at that, Clinton and Westbrook, which have a combined population of 4,000, declared an Allen W. Jones Day last spring. The ceremonies were topped off with a turkey dinner, cooked and served by the Ladies Aid Society of the Congregational Church.

Autumn Leaves

The wind is playing
Among the trees,
Shaking the boughs
Until the leaves
Take to the air
As if in fun;
Like children at play
When school is done.
One by one
They wiggle down,
Weaving rich carpets
In yellows, and brown.
Soon they'll be scattered,
And then—disappear!
But wasn't it beautiful
While they were here!

—Arthur Hopkinson,
Greenfield, Mass.

Defining Community

THOMAS ALFRED TRIPP

• Community is a term used frequently with different meanings among church leaders. Sociology provides one definition, theology another. By community the sociologist refers to a spatial arrangement of population whose chief common factor is juxtaposition. The spatial community is most clearly described as it exists in rural areas. Rural people belong to local organizations together. They often see each other face-to-face. They may help one another. They may work together. Through personal acquaintance, common knowledge, gossip and hearsay, they know each other as neighbors. Their churches and other institutions are located in sociological community. Their attitudes toward each other are based upon mutual contacts. This abbreviated definition is the sociological meaning of community.

Theologians also make legitimate use of the term community. They refer to the fellowship of Christians, not to sociological or spatial community. The Christian community is not limited to any one sociological community. Christians are located in sociological communities around the world. They are located among non-Christians in spatial communities everywhere. Christians constitute a community of common interest. Their community is based upon their common bond in Jesus Christ, upon their mutual theological understanding and relation to God. Christianity is a community of common interest regardless of the sociological or spatial residence of the faithful. This abbreviated definition is the theological meaning of community.

Obviously, there are common elements in the sociological and the theological meanings of community. Community of interests and relationships exist in both cases because of mutually accepted ideals, beliefs, practices and attitudes. However, the important distinction should be kept in mind. The sociological community is primarily based upon juxtaposition of people while the theological community arises from the common beliefs and practices of

Christianity. The sociological community begins with relationships growing out of the residence of people in a natural homogeneous area; the theological community goes beyond spatial location to the relationship of all Christ's people.

Religious Art in a French Village

• A great mural, painted by three young Protestant artists, was unveiled September, 1952, in the French village of Beaufort-sur-Gervanne, in Southeastern France, according to *La Reforme* (Paris) for June 13, 1953.

Beaufort was more than half destroyed by German bombs during World War II. When restoration was undertaken it was decided to make the church more comfortable and more beautiful than ever before. Three Young Swiss painters (Luc Monnier, Jean-Francois Favre, and Francis Roulin), who had worked in fresco under the direction of the painter Dessoulavy, offered their services. They spent the summers of 1951 and 1952 in Beaufort. One house gave them lodging; each farm in turn provided their food. Thus it became a communal project with the team of artists and the whole village.

"Those who visited Beaufort during these two summers did not know which was more striking: the close brotherly relations of the team of artists or the friendship which developed between artist and peasant. The men of Beaufort know today why the word artist no longer makes them shrug their shoulders."

Some notes written by the artists about their experience are shared with the readers of *La Reforme:* "The origin of a work of art," wrote one of them, "is not an idea—it is a joy." The joy for them, according to the writer of the article, was "to bear witness to their Savior while surrendering to the language of the Bible and in accordance with the people of the community. To do it together was part of this joy."

"What must be understood is that all these component parts were blended: Beaufort, its inhabitants, the landscape, our life together, our work, and the slow development of the mural," one of the artists said.

Giving to Churches

• Forty-seven Protestant and Eastern Orthodox Churches in the United States report total contributions of $1,286,633,160, according to a tabulation of the latest information completed November 1952, for fiscal years prior to that date. This figure represented an increase of 10.3 per cent over that reported a year earlier. The figures appear in an annual publication of the Joint Department of Stewardship and Benevolence of the National Council of Churches. The statistical compilation was made for the Department of Stewardship by the Central Department of Research and Survey.

The following quotations are taken from the publication:

"Congregational expenses amounted to $1,036,832,082 in the forty-five religious bodies reporting this item, a gain of $102,452,271, or eleven per cent, over the figure given a year earlier.

"Total benevolences amounted to $249,801,078 in forty-seven denominations, a gain of $17,737,241, or 7.6 per cent, over the previous annual figure compiled.

"Total contributions were $34.32 per capita, compared with $32.33 a year ago, a gain of $1.99 per member per year, or 6.1 per cent over the previous year, in the forty-seven denominations reporting.

"The per capita gain in benevolences for the forty-seven reporting denominations was, however, only from $6.43 to $6.66, or twenty-three cents per member per year.

"For foreign missions, one of the items in benevolences, the gain was only from $1.31 per capita to $1.34, or three cents per person per year."

The current report is the thirty-second of a series, begun by the United Stewardship Council. The reports come from only a portion of the approximately 250 religious bodies of the United States. The forty-seven Protestant and Orthodox bodies reporting may, however, receive more than half of the total gifts received by all the 250 bodies in the nation.

The figures reported are those received from officials of the religious bodies.

A Prayer for Those Who Renew Soil

• Our Father, who hast endowed the earth with restorative powers beyond our comprehension, we thank thee for those who are rebuilding the soil. We bless them for renewing wornout fields and enriching deficient land. May they have joy in reviving old acres, and in making fields that produce thriving crops.

May a richer, fuller life be their lot. Bless their families with more abundant physical living. Bless them even more in mind and spirit. May every soil-builder praise and honor thee. *Amen.*

—Mark Rich

On Crossing a River

From this majestic and commanding stream
Ascending rays of light and power beam,
Fanning a graceful and a peaceful team,
To firm and to confirm a quiet dream.

—Rusticus

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Religion and Rural Welfare

BENSON Y. LANDIS

• The root meaning of religion appears to be a binding of the created to the Creator. Religion as a force in human affairs is, among others, an affirmation concerning life. It is also an intellectual formulation of the resulting values. Further, it is expressed in the form of institutions which reflect the varieties of religious experience of man. Religion has to do both with attitudes toward the "unknowns" or the supersensible in human life and with right relationships among men. The Jewish prophets long ago declared that the Creator of the Universe was also concerned with justice in human affairs.

The values commonly called religious are difficult to study and to interpret. Life is a profound mystery in spite of all the work of proud and humble scientists and theologians.

Institutions of Religion

Churches in rural communities are numerous and small, compared with those in urban communities. There is a tendency for the church leadership of rural communities to be drained into the city.

The professional leaders of rural churches have, in the main, had no special training for the peculiar task of serving in rural churches. The programs of rural churches are generally meager and conventional. They are churches in the country rather than country churches. They have been mightily affected by population movements, but in this process the small churches of the country have nurtured and trained and then sent many members into city churches.

It has often been remarked that the churches on the broad avenues of cities have seldom paused in their hurried lives to stop to say thanks to the country parishes that have often sustained them.

Services

Churches provide many services in the community. The most distinctive service of an institution of religion is provision for worship. One broad definition of worship is appreciation of that which is highest and best in experience.

Closely related is the pastoral service, or advice by the clergyman to individuals in a parish or a community. This takes various forms, from the confessional to informal contacts. A small proportion of clergymen have received special training in counseling with individuals.

An educational service is rendered by most churches. The pulpit has an educational function at times. Sabbath or Sunday schools are conducted by about eighty per cent of the local churches in the nation.

Church institutions provide people with face-to-face contacts and develop fellowship among members. To many persons in rural communities this is a distinctive service. In a congregation people may learn to know one another, to bear one another's burdens, and to become members one of another.

The central teachings of religion are expressed in universal terms. They are for all men in all places at all times. Such teachings have been called unattainable ideals in this world. The implication here, of course, is that the institution as the custodian of these teachings is theoretically equally concerned with persons in all walks and conditions of life—with landlords, tenants, laborers, financiers, dealers, teachers.

Religion and Culture

There are institutions of religion that apparently are expressions of a religion of crisis. They minister to people at the crises of life, e.g., birth, marriage, death, but are relatively unconcerned with reconstruction of the social order.

On the other hand, as organized religion in America advanced from the frontier stage of society, most of the larger, or more comprehensive, religious bodies became expressions of both a religion of culture and one of crisis. An interest in education, or formal education, might be considered evidence of a concern for culture. The hundreds of church-affiliated colleges in the nation might be considered illustrations of church interest in the development of the culture.

Does the prevailing culture more significantly influence the institutions of religion than the institutions of religion influence the culture? Who could say? There is both tension and interaction in present-day society between the teachings of institutions of religion and the values dominant in contemporary life. The good social order results when men seek to live for each other, strive for brotherhood, and are imbued with the spirit of justice.

Approaches to Welfare

There are said to be 200 places where a country priest or a country minister may go for refresher courses, mainly in the summer months. Here a minister or priest may go for contacts with agricultural leaders, or government officials, or members of the faculties of the agricultural colleges. He may study economics or sociology or methods of studying a community, or social work or psychology or the F.A.O. But he studies for a very short period. The proportion of rural clergymen attending such courses is small.

Brunner and Lorge found that in 1930, three-tenths of the village churches reported some kind of lectures and concerts, and one-seventh reported holding classes other than those in the Sunday school. "In only six cases, out of 1185 local churches, did the local parish have a community or parish house open to the public in which well-rounded programs of recreation and adult education were carried on."

Lately national agencies, Roman Catholic and Protestant, have called for interest in soil conservation, stewardship of resources, land tenure, and family farming. Recently some sixty county institutes have been held on the Church and the Family Farm, about half of them being organized by the National Lutheran Council, the remainder by state councils of churches.

It seems probable that the churches accustomed to an intensive pastoral

relationship to families, e.g., Roman Catholic, Lutheran, Reformed, do a great deal that is never recorded to encourage the family-type farm.

In general, official church pronouncements are against tenancy; for ownership.

Only small interested groups (minorities) within the religious bodies give genuine attention to rural welfare. These minorities are sometimes divided into schools of thought:

There are people who stress local self-sufficiency. They believe that the good life is nurtured by stable family groups, and that the farm is "the best home of the family." They believe that production for home use should be emphasized. They exalt the productive homestead, and pay relatively little attention to the price and market regime into which commercial agriculture has been plunged. They believe that on the family farm the church teachings with respect to stewardship can be best applied.

There are those who advocate voluntary cooperatives. They believe that free voluntary association can do much to cope with the problems faced by farm people living on small farms with low income. They advocate cooperatives for credit, purchasing, marketing.

Others hold to a fairly complete decentralist or distributist doctrine, which includes those given above and other concepts embracing local decentralized industry, water-power, electricity. These people would try to locate much "light industry" in the country and would process as much food and fibre locally under local ownership as possible. Cooperatives are naturally important but individual ownership is also stressed. These people emphasize the family farm as an institution where economic processes encourage family cooperation.

Those within the groups given above are mainly interested rural church executives, rural ministers, selected rural lay people, who have a concern.

Are You Moving?

• Please send your change of address to TOWN AND COUNTRY CHURCH.

How Do You Live?

ALLEN W. CLARK

• I wonder if you have noticed how the faces of men and women, as they grow older, reveal the unseen forces and dreams which they have held most dear.

There are some tragic elderly faces which, year by year, grow more coarse and hard; others, if you catch them in repose, which show defeat of the soul and disappointment in life; somber faces, where the glow has gone out, as a darkened house with no light burning within. These are the lives which have companioned with self-pity, or counted too heavily on the pleasures of the body, or paid too little heed to God. And this inner world within their hearts leaves its mark plainly on the open book of their faces.

And there are, thank God, glorious lives which have lived in daily company with the unseen Master, guiding themselves by his promptings, girding themselves with his unshakable faith in the eternal. So, as the writer of Hebrews put it, their faces and their characters become "conformed to the image of His Son." Something of him speaks through their talk, lights up their friendships, glows in their smiles. Whatever we keep in our hearts—we become like that. So take care about the hospitality of your heart—take care which remembrances you brood over, which hopes and dreams you cherish, for, as an unknown writer has put it:

You don't have to tell how you live each day,
You don't have to say if you work or play.
A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit that you bear in your heart,
Will not stay inside where it first got its start;
For sinew and blood are thin veils of lace—
What you wear in your heart, you wear in your face.

If your life is unselfish, and for others you live,
For not what you get, but how much you give;
If you live close to God in his infinite grace—
You don't have to tell it; it shows in your face.

World Community Day

• Thousands of cartons are being packed by church women across the country with sturdy pillow-cases and sheets, warm, light-weight blankets and quilts, bright washcloths and towels, and cheerful serviceable curtains, draperies, and tablecloths.

On World Community Day, November 6, they will be dedicated and sent abroad—to Korea, Germany, Trieste, Greece, India, Pakistan, the Near East and Hongkong—to bring a little more cheer and warmth to those whose homes are orphanages, camps, tents, barracks, caves and other refuges from war, famine, and political persecution.

World Community Day is sponsored annually on the first Friday in November by the United Church Women, a general department of the National Council of the Churches of Christ in the U.S.A., and by its hundreds of affiliated state and local councils.

"World Community Day is a call to greatness," writes Mrs. H. B. Marx, national chairman of the observance, in a letter to church women in state and local councils.

Southern Church of the Year

• Egypt, Miss., Methodist Church was named "outstanding rural church of the year in the South" in Emory University's annual town and country church development program. The selection was made from 1,300 entries from thirteen southern states. The $1,000 award was presented during sessions of Emory's ninth annual town and country graduate school, July 14-19. Co-sponsor of the awards is the Sears Roebuck Foundation.

The aim of the development program is to encourage "increased self-analysis among the south's rural churches which will result in an increased spiritual emphasis in the lives of rural church members."

BOOK REVIEWS

Rural Church Administration. By Rockwell C. Smith. Abingdon-Cokesbury Press, Nashville, Tenn. 1953. $2.00.

Here is the most practical book ever written on the rural church. It is a tool which will be useful because it outlines ways and means by which the town and country minister can best serve his people. It discusses such basic subjects as the rural minister's schedule, his program and the parish organization.

Other topics include the parish budget, publicity and care of church buildings. The rural pastor will be interested in what is said about counseling and home visitation, and work with the sick and bereaved. The conduct of worship and administration of the sacraments are also considered as related to rural churches.

In fact, this volume is a text on most phases of rural parish administration. There is a concern for the uniqueness of the town and country church and for its community. The author is a teacher of rural church in a theological school and is well-trained. He has had extensive experience as a town and country pastor and has done considerable research in the rural field.

Dr. Smith thinks of rural church administration as Christian experience, not merely as a series of chores. It includes, not only discussions on good business techniques and orderly organization but human relations, group work, family religion and the sacraments. The rural minister must pray and counsel as well as raise funds and keep house. He must also adapt his methods to rural areas and rural folk.

Every rural leader should read this book without fail. For town and country pastors, it is a "must."

—Thomas Alfred Tripp

Heralds of The Gospel. By H. T. Lehmann. Muhlenberg Press. $1.25.

All preachers tend to fall into ruts or certain repetitious forms in their week-by-week preaching. It would be well if each preacher could read H. T. Lehmann's *Heralds of The Gospel* and re-examine his preaching in the light of this thoroughly evangelical presentation of the work of the preacher.

The title itself succinctly gives Dr. Lehmann's thesis—"the preacher is a herald who, through his message, conveys the grace-giving Word of God." When a pastor does his preaching in a way that awakens and builds faith in Jesus Christ as the Word of God incarnate, then he qualifies as a herald of the Gospel and his preaching is truly a Christian proclamation.

With amazing poignancy the president of Waterloo College and Seminary, Waterloo, Ontario, explains the true calling of the preacher, stressing in brief the history of and the various forms of preaching, but in the main emphasizing the importance of knowing what to preach. Viewpoints hitherto unexpressed boldly stand out in this brief but scholarly book.

The book is practical, stimulating, not a homiletical crutch but a goad to self-improvement, a challenge to the preacher to re-examine his work.

—Herbert H. Mahl

Industries for Small Communities. By Arthur E. Morgan. Community Service, Yellow Springs, Ohio. $2.00 cloth; paper edition of Community Service News, $1.50.

The distinguished community engineer presents here many illustrations of industries functioning in small communities, with special reference to the town of Yellow Springs, Ohio, where Dr. Morgan once served as president of Antioch College. He introduces his "cases" with brief discussions, headed: *Why Tell the Story? Is Small Industry Worth While? The Importance of Varied Little Industries to Small Communities.*

Kipling said there were "nine and sixty ways of constructing tribal lays and every single one of them is right." There are also nine and sixty ways of writing a book and of painting a picture, and every one of them is right—to some one. Thus the "Yellow Springs industries have no uniform pattern of origin or of development or of policy." Yet their vitality is evident, and the lessons drawn from them should make good reading, not only to those who devote themselves to the building of the good society in small communities, but also to the large-scale planners who think that everything must be above else large.

—Benson Y. Landis

My Life On Earth. By Edward Harris Heth. Simon & Schuster, New York. 1952. $3.50.

In the first decade of this century, Ray Stannard Baker, using the pen-name David Grayson, wrote his *Adventures in Contentment.* These were friendly, comfortable and warm vignettes of life in the country. Even more important, they portrayed an urban "man-of-the-world" learning about peace, compassion, beauty and patience from the hills, pastures, dirt roads, and people of the rural northeast. Contentment and envy are still the emotional profit that one receives when he reads of Grayson's adventures.

Now, more than four decades later in time, and one historical epoch later in spirit, Edward Harris Heth treads Grayson's road again. A novelist and advertising account executive, Mr. Heth, in *My Life On Earth,* tells of an emotionally and physically ill man finding personal wholeness in a rural atmosphere.

Deserting the impersonalism of life on Verdi Square, New York City, for the hills of Wisconsin, where he had been born, Mr. Heth found those gifts which David Grayson had discovered so many years before—friendship, concern and a community of human spirit. Of necessity, in a book of this type, the author depreciates urban living or, rather, the dehumanized and cold spirit which such living induces. What he really

is saying, it seems, is that contemporary urban living—based on "race-horse values" and "cut-throat psychology"—so dulls the human capacity for meaningful personal relations that life, itself, becomes vapid, dull and worthless. For Mr. Heth (as for Baker Brownell and Arthur E. Morgan), a return to the "primary community" values of rural America makes the glaze fall away from urban eyes and a man can then see all humans, urban or rural, as they are—that is, as persons with emotions, ideals, problems and dreams.

This, at least, is what he writes about with simplicity and feeling. For the most part, he is concerned with the people he meets in Wisconsin and a warm and motley crew they are. But, in back of each, is the fact that they are living in relative simplicity close to nature and, thus, they seem both honest and real. There is no doubt that these people, and the rural environment, gave Mr. Heth new values and new insights.

Our quarrel with the book, if we have one, is that Mr. Heth never seemed to meet the cantankerous, obstructive, blind, "pig-headed," stubborn, suspicious soul who brings negative emotions into any Garden of Eden. We are sure that even Mr. Heth's section of Wisconsin must have had them. After all, somebody up there re-elected Joseph McCarthy!

But this is a minor quarrel. We liked Mr. Heth's friends, and the community—and you will too.

—William B. Spofford, Jr.

Selected Rural Fiction

Compiled by CAROLINE B. SHERMAN

Little Mule. By John Burress. Vanguard Press, New York. $3.00.

This recalcitrant little boy growing slowly into realization of responsibility in a fatherless, penniless rural family in Missouri has strong, homely appeal, as has his wise though unlearned mother. The cruelty of neighbors toward the family of a former loved minister seems unbelievable to those who have not known backwoods communities.

The Earthbreakers. By Ernest Haycox. Little, Brown and Co., New York. $3.50.

Beginning where most narratives of the Oregon Trail leave off, this story carries a band of emigrants through the first year of settlement in the rain-soaked wilderness of Oregon as they hew small homeplaces from the forests, see their food dwindle away, work unceasingly for the first wheat harvest, and cling to neighborliness. Compassion and brutality both have sway.

Tomorrow the Harvest. By Viola Paradise. Morrow and Co., New York. $3.50.

Post-revolutionary conditions in rural Maine make a revealing background for a heart-warming story by an experienced writer. The surprising knowledge of child psychology and successful elementary educational methods must be considered as intuitive on the part of two gallant women working together.

Quivering Earth. By Wilma Russ. David McKay Co., New York. $3.50.

Intensely regional, these Everglade characters are unique but believable. The swamp country in the early 1900's was mysterious and almost unexplored. An odd little girl grows up in its wilderness with an odder old man but faintly remembers earlier influences. Her slow maturity is influenced by this recollection plus strange surroundings and nomadic people.

Candle for a Star. By Zoe Lund Schiller. Macmillan Co., New York. $3.50.

In a cleverly arranged description of the giving of a pageant of celebration in the Puget Sound area, the mental flashbacks of old Duncan MacGregor give realistic pictures of the sometimes devious and crooked ways in which a pioneer land is developed in contrast with the ways of progress disclosed in the pageantry.

The Gown of Glory. By Agnes Sligh Turnbull. Houghton, Mifflin Co., Boston, Mass. $3.75.

Following her popular "Bishop's Mantle," this author now writes of a village minister in western Pennsylvania at the turn of the century, and his artless and devoted family. To those who want primarily a clean, guileless novel it is a boon. Compassion prevails. To many the innocent simplicity of the family is refreshing.

Autumn Prayer

• Father of all mercies, we lift our hearts to thee. We thank thee for these glorious autumn days, for full harvests and our accustomed health. Our eyes feast upon the colors of leaf and flower. Thou hast made everything beautiful in its time. Amid all the bounties of nature, may there be no want in our homes. Open the hearts of the people to help; give to all the desire and opportunity to work. Give hope and courage, and renew our faith in thee and in one another.

Bless our schools and colleges. Thousands will congregate this month to seek the example and teaching of trained men. May these teachers be worthy to teach and lead our young people.

Bless all pastors who shepherd thy flocks in every pasture. May their hearts be in their work, may they follow the Good Shepherd and, if necessary, give their life for their sheep.

Remember whose whom men so soon forget, those who were once in the thick of the fight but are now weak and weary in the struggle, old or ill. O Christ, thou good physician, walk through our hospitals and asylums and homes; heal the sick, comfort the discouraged, make the hopeless happy with new-found joy and wipe away all tears. Reassure us with thy word of promise, "Let not your heart be troubled, neither let it be afraid." *Amen.*

—Charles L. Goodell

From *Prayers of Sabbath Reveries* Published by Fleming H. Revell, 1930

"Muhlenberg Traveler"

• The United Lutheran Publishing House (Muhlenberg Press) has a new 28-foot 8-ton bookmobile, built to take books, Bibles, periodicals and church supplies to rural areas of its church from coast to coast.

What Other Ten-Year Subscribers Say About Town and Country Church*

• "TOWN AND COUNTRY CHURCH fills a place that is not provided for by any other publication. During the past ten years it has given me information concerning the activities of rural people and rural institutions throughout the county and has acquainted me with those who are furnishing leadership in the rural church. It has been especially helpful in bringing me new program ideas and methods for use in courses in rural parish administration."

—JOHN BAXTER HOWES
Westminster Theological Seminary
Westminster, Maryland

"For ten years TOWN AND COUNTRY CHURCH has been the only national, interdenominational means of communication with a specific rural church interest. It was launched in the hard war years; it has endured hardships, but it has grown in effectiveness and influence. We cannot get along without it. We extend wishes for abundant success to those who manage and edit TOWN AND COUNTRY CHURCH as it enters the second decade."

—MARK RICH
Bible College of Missouri
Columbia, Mo.

"During the ten years of its publication, TOWN AND COUNTRY CHURCH has found an increasingly larger, sincere and earnest reading circulation among the bishops, priests and laity of the Episcopal Church. We are indeed grateful for the service it has fulfilled in helping to sharpen our policy and program for rural work.

"Perhaps I should also add that the way we can make TOWN AND COUNTRY CHURCH a better journal during the next decade of its life is for each one of us, its readers, to be alert to making contributions—articles, materials and news notices—which can be of service to all who read it."

—CLIFFORD L. SAMUELSON
Town and Country Department
Protestant Episcopal Church
281 Fourth Avenue
New York 10, N. Y.

"TOWN AND COUNTRY CHURCH has been a continual inspiration to me in carrying out my responsibilities as secretary of Town and Country Church work for the Presbyterian Church in the U.S.A. Many of our rural pastors are also long-term subscribers to the periodical, making it a very definite, positive point of contact between us. May TOWN AND COUNTRY CHURCH live long and continue to serve our people in the enviable way that it has during the past decade."

—HENRY S. RANDOLPH
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York 10, N. Y.

"TOWN AND COUNTRY CHURCH is always readable, the illustrations are good and the content is excellent. It is a very useful tool for any rural minister or anyone else concerned with the rural church and the rural community."

—STANLEY HAMILTON
The Rural Life Association
Richmond, Indiana

* The September issue of TOWN AND COUNTRY CHURCH contained letters from *some* ten-year subscribers. The letters listed here were intended to be included in that list but were not received until the September issue had gone to press.

Minister has Productive Homestead

• Russell Hoy, Methodist minister at Canal-Lewistown, Ohio, has a twelve-acre tract of land a few miles from his church which he farms, thus providing more security for his family and a few luxuries he otherwise could not afford. Mark Rich tells about Mr. Hoy—his farm, his church, and his community—in a recent issue of *The New Century Leader,* monthly periodical of the David C. Cook Publishing Company, Elgin, Ill.

Announcement Regarding the 1953 Convocation on the Church in Town and Country

The Place and Time: Saint Paul, Minnesota, October 27-29, 1953.

Registration Fee: A registration fee of $2.00 will be charged to help carry the expense of the Convocation. This is paid when you register at the Central Presbyterian Church, Cedar Street at Exchange, Saint Paul, Minn.

Who May Attend: Everyone interested in the town and country church.

In the Philippines

• In the Philippines today great effort is being exerted to improve conditions among rural people. The government and civic and religious institutions are aware of the need for an immediate change for the better in rural areas and are working together to accomplish this.

One of the serious obstacles in effecting immediate change has been the lack of a healthy attitude toward life in the country and the lack of trained rural leaders to assume responsibilities and to give a sense of direction for the better.

There is universal acceptance of the fact that the key to effective rural church work is a trained and consecrated rural ministry. It is for this reason that theological seminaries are now giving, in addition to the traditional seminary Bible courses and theology, a thorough grounding in the principles of rural sociology, rural church program, and agricultural trends and procedures.

In addition to this, greater emphasis is being given to courses having to do with practical church administration, evangelism, pastoral work, and finances in rural areas.

—*Philippine Christian Rural Fellowship Bulletin*